

alone, and shall not be reckoned among the nations." Num. 23 : 9. "The Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." Deut. 7 : 6.

For this special people there was a special covenant, and this covenant was given on Sinai. "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." Deut. 5 : 1, 2, 3. Then as a preface to the ten commandments, he says, "I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage." Deut. 5 : 6. The Seventh Day Advents take good care to leave this prelude off when they bring out their ten commandment charts. This prelude does not fit their theory that the commandments were given in Eden, twenty-five hundred years before.

That the ten commandments were in the covenant is clear from God's word. "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4 : 13. Can words be plainer? "his covenant . . . even ten commandments . . . upon two tables of stone."

Turn to Deut. 9 : 9-15. "When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the Lord made with you, when I abode in the mount forty days and forty nights, . . . And it came to pass at the end of forty days and forty nights, that the Lord gave me the two tables of stone, even the tables of the covenant, . . . so I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant were in my two hands."

Moses called the two tables of stone "the tables of the covenant." They were received in the mount, and brought by him down from the mount. Now if these words mean any thing, they mean just what they say.

The prophets recognized the fact that this covenant was made with Israel. Nehemiah says: "Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments. And madest known unto them thy holy Sabbath, and commandedst them precept, statutes and laws by the hand of Moses thy servant." Neh. 9 : 12, 13, 14. The covenant seventh day Sabbath was given on Sinai.

Jeremiah speaking of the new covenant

to be made with the two houses, says it would be made: "Not according to the covenant that I made their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, although I was an husband unto them saith the Lord." Jer. 31 : 31, 32. The prophet recognises the old covenant as having been made with Israel.

Paul speaks of the promises to Abraham, and then says: "The law, which was four hundred and thirty years after" can not disannul the promises, a limited covenant could not do away with oath-bound promises that touched all nations. See Galatians third chapter.

The Lord himself, his servant Moses, his prophets Jeremiah and Nehemiah, his Apostle Paul, and others, say in plain words that this "old" or "bondwoman" covenant was made with the people Moses led out of Egypt, and was not made with others. Read Heb. 7 : 12-28. There is a difference between the Mosaic covenant and that of Him "who is made, not after the law of a carnal commandment, but after the power of an endless life."

#### A PLACE FOR THE NEW CONVERT.

J. O. TALLEY.

The above question, has doubtless agitated the mind of many busy pastors, and caused them not a little perplexity. The fact cannot be disguised, that many young people who annually come into our churches either stagnate for want of something to do, or else grow discouraged at the sameness, and feel averse to the idleness that church membership seems to invite them to. It has been said that young life is active life, and that you cannot put old heads on young shoulders. Both of which are true. Young life is enthusiastic, and must vent itself in active application to whatever it is called to do. There was a time when the idea seemed to prevail, that conversion ended in church membership, and the work was there consummated, and the end achieved. But the Christian world is being awakened to the fact, that life means activity, and that a Christianity, that is not constantly doing something is not the "life" that Jesus brought into the world. Therefore getting young people into the church should not mean dampening youthful enthusiasm, and death to their activities.

Young life is exuberant, and if attempt is made to check its activities, it will boil over. In youth, all is before us; the future glistens with golden opportunities in anticipation. In old age, it must be different, there all the golden sheaves, are either garnered in the soul, or scattered

along that pathway that we shall never again travel.

In the old life activities of the world, there has been a fellowship, imperfect, though it has been, yet it to some extent throws its coil around the soul, and attachments once formed are hard to break. So when entering on the Christian life, there is a longing for a fellowship, and fellowship must be active. We cannot consistently ask people for new relations, unless we are prepared to offer them something that will better fill the demands of that sense of kinship. Is that young man your brother? If so make him feel that you appreciate the relationship. Sisters, is that young lady your sister? If so, do not fail to recognize the fact, and a fellowship that cannot be felt, is not the kind that will honor heaven, and that the Lord will confess to his heavenly Father.

Find a place in the church work for the new converts, and a place where their activities may not be curtailed. Let the church relation be as active as the ardent nature of youth demands, and then there will not be that temptation to go back into the world for pleasure and fellowship. A change of relations, from worldliness to the Christian life, means a great deal; there must be the awakening of the sympathies to an interest in the various functions of the church, and it is the duty of every member of the church to bend every energy to the effort of harmonizing the life of the new convert, and the affections of his, or her heart, to the institutions of the Gospel. So that each may be able to say with Paul, "The things that I once hated I now love." If there was always the same amount of work and genius displayed to keep new converts in the church, as there is to get them into the church, there would not be many backsliders. Let us therefore do just as much praying for, and working for them after they are in the church as we did to convert them, and I am sure that all will go well. The young people's society is one great power in the church life, that seems to me indispensable to every well organized church. I do not see how we can do without it. If there is any one cause more than another, to which the wonderful growth of methodism may be attributed, it is that they labored first of all things to get their members to take some part in the work. In a figure the new convert has entered upon their inheritance, and they should be made to feel that the church, and all the promises of God are theirs, and that they have a perfect right there. At home in the Lord, and not make them feel like they were *only boarders*. Then there is the danger into which some run, that is of turning